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ABSTRACT

The study reported here attempted to answer the following questions: Who are the Puerto Ricans living in Newark? What are some of their characteristics, such as their family composition, education, length of residence in Newark, religious affiliations and economic situation? What are some of their basic life styles? How do Puerto Ricans in Newark view certain basic institutions in education, social services and health, and how do they relate to those insitutions? What are some potential or actual areas of conflict between the Puerto Rican life styles and life styles viewed as "American"? What specific actions could be recommended? The bulk of the data was gathered through interviewing adult members of the 120 families randomly picked for the sample. All interviewers were Puerto Ricans. In addition, other data was gathered through interviewing community leaders and agencies. Such data included the number of Puerto Ricans served and employed by different helping agencies and institutions, surveying prices of typical Puerto Rican food items and visiting religious stores and observing what customers bought. Associated with the author in the fieldwork phase of this study from January 1970 to June 1970 were the students of the class, Puerto Rican Life Styles and the American Urban Experience, of Livingston College; Rutgers, the State University of New Jersey. (Author/JM)

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THE

PUERTO RICANS IN [illegible], N.J.

(Aquí se habla Español)

Hilda A. Hidalgo

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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¡MUCHAS GRACIAS!

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Associated with the author in the fieldwork phase of this study from January 1970 to June 1970 were the students of the class, Puerto Rican Life Styles and the American Urban Experience, of Livingston College, Rutgers, The State University. The author acknowledges their hard work and perseverance in meeting the demands of a heavy schedule of interviewing and their help in tabulating the data.

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To my friend Joan L. McEnery I owe a great debt of gratitude for her expert and generous editorial aid.

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H. A. H.
November, 1970

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[illegible]

CHAPTER 1

INTRODUCTION

[illegible] the phrase "the Puerto Rican problem in New Jersey." Often as their patients or as their "real problem" viewed as families, Most of these encounter attempts were from well-intended persons. They have little training and no practical understanding of the situation. The need is enormous, [illegible]

The students and the privileges of the state, Puerto Rican rich blacks and the American Negro Establishment promote opportunities to gather and can't help also about the first to Puerto Ricans in Newark, New Jersey. This study, sponsored in primary, responsible efforts to gather limited information on the Puerto Rican population of Newark, this summer was to gain understanding of the situation of the Puerto Rican study as in Newark, also begin to gain understanding, recommend possible courses of action to make planning like a plan in Puerto Rican activities.[1]

This study have come upon in the [illegible] area of Livingston College — Rutgers, the State University of New Jersey.

> Livingston College, the host [illegible] college, is almost one mile [illegible] from the [illegible] of Newark, which contains one [illegible] area, the [illegible] of which are [illegible] of Puerto Rican descent.
>
> The College [illegible] [illegible] [illegible]

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Housing conditions in Puerto Rican neighborhood. Photo: Carmelo Colon

The most encouraging sign in the depressing Newark scene is the election of Mayor Kenneth Gibson. Mayor Gibson represents a hope and a symbol of strength to the Newark minority community. We disagree with the analysis that places major responsibility for Mayor Gibson's victory at the polls on the small percentage of white voters who supported him. Mayor Gibson was able to solidify the black community into a power block, his candidacy mobilized the people at the street level and gave them a feeling of having a "say so" as to the government that affects their day-to-day life. The Gibson campaign and the candidacy of Ramon Añeses in the Community Choice slate brought about the first meaningful successful coalition between blacks and Puerto Ricans. Mayor Gibson's appointment of Ramon Añeses as Deputy Mayor has had great positive psychological impact in the Puerto Rican community. However, the positive signs are very small in scope when one relates them to the massive problems affecting the Puerto Rican community. The Puerto Rican community has yet to see indications that the Gibson administration is going to deal with equity in reference to them. The attitude is one of skeptical hope, and what the Gibson administration does or does not do will have tremendous impact on black and Puerto Rican relationships.

Newark is a city engulfed in racial conflict. Since the election of Mayor Gibson, some of the racial conflict has temporarily gone underground. The racial conflict is further complicated by ethnic conflicts. The Puerto Rican is caught in the middle of these two conflicts. Both blacks and Puerto Ricans are responsible for the misunderstanding and attitude that adversely affect their relationship.

Blacks do not seem to understand that "Puertoricaness" supersedes race or color for the Puerto Rican. The black culture as expressed by black Americans is as foreign to the majority of the Puerto Ricans as is the white Anglo-Saxon culture. Blacks often are guilty of trying to force Puerto Ricans to give up their culture and adopt black American culture, at times forcing a rift between black Puerto Ricans and white Puerto Ricans. Relations between blacks and Puerto Ricans are usually strained.

There are tones of racial or "color" discrimination among Puerto Ricans. These discriminatory racial tones are reinforced in the Newark milieu. In addition, Latin-European minority groups in Newark are constantly trying to ally "white" Puerto Ricans to their constituency and split the Puerto Rican community. It is significant that while most Puerto Ricans have some African blood heritage (free intermarriage among races in Puerto Rico and the 300-year occupation of the Moors of their Spanish ancestors) black Puerto Ricans prefer to call themselves "trigueños" or "morenos". The Puerto Ricans have coined the term "molleto" to

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differentiate between the American Negro and the Puerto Rican Negro. Puerto Ricans resent the fact that, when "blacks and Puerto Ricans" are lumped together, the result is that blacks are served; *Puerto Ricans are left out*. Another source of resentment is the fact that Puerto Ricans feel they lose their individual cultural identity when lumped under the "black and Puerto Rican" generic label. However, let us state again that the black and Puerto Rican coalition in the recent election pushed forward tremendously a meaningful partnership between blacks and Puerto Ricans in Newark.

The term "Spanish-speaking" lumps the Cubans, the Puerto Ricans, the Spaniards and other Latin Americans in the same pot. Newark has had a significant influx of Cubans in recent years. This has created conflicts between Cubans and Puerto Ricans. Most of the Cubans are an exiled professional middle class that came to the United States for political reasons. They are lauded and rewarded by the U.S. government for their rejection of Communism and Fidel Castro. The Cubans lean toward the political right and are fearful of the involvement of masses of poor people. Being middle class, they are familiar with "the system" and operate successfully in this structure. They are competitive and upwardly mobile. They have little sympathy for the uneducated poor.

In contrast, the majority of Puerto Ricans are in the unskilled or marginally skilled poor class. They have been pushed to the U.S.A. by the extreme poverty and lack of opportunity in Puerto Rico. They were neither invited or wanted in the U.S.A. They are unfamiliar with "the system", fearful of the establishment, and are non-competitive. They represent generations that have been marooned in economic poverty. The result is programs and services designed to serve the "Spanish-speaking community" often end up mostly benefitting the Cubans.

The relations between whites and Puerto Ricans are characterized by the patronizing attitudes of the whites and the motivation to exploit and use Puerto Ricans under the camouflage of wanting "to help." There are organized efforts by some white groups in Newark to capitalize and actively promote and encourage a rift between blacks and Puerto Ricans.

In conclusion the Puerto Ricans constitute the second largest minority group in the city. They are in Newark to stay and their problems are many. Their problems are related to particular characteristics of their being Puerto Ricans and also to the many other problems that are Newark's. The survival of Newark depends on attacking with success both sets of problems.

Aerial View of Newark.

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CHAPTER IV

BRIEF PROFILE OF PUERTO RICAN LIFE STYLES

Race – Puerto Ricans represent all shades of the racial spectrum . . . blond and blue-eyed, olive with the mark of their Moorish ancestors, deep black as the coffee they are so fond of. Intermarriage between the races is an everyday affair and is not characterized by the conflicts usually attributed such unions in the United States. The word "negrito" (black) is a word of endearment and is used as such, regardless of the skin color of the loved one.

Language – Puerto Ricans speak Spanish with some distinct regionalism, but these do not represent a significant variation or adulteration of the language. Most Puerto Ricans speak some English, at least with the fluency that most Americans speak a foreign language after two years of study in high school. The educated Puerto Ricans are totally bilingual (Spanish-English) and often speak a third language.

Religion – Catholicism is the predominant religion, but often the Puerto Rican is not a faithful church goer. However, many family celebrations are centered around holidays and ceremonies (Christmas, Holy Week, baptisms, marriage ceremonies). Often their homes are adorned with religious pictures and statues. On their person many wear medals and other religious symbols. Spiritism is a strong cultural influence and in most cases it blends with Catholicism and other religious beliefs without apparent conflict. The custom of promises (Promesas) is a cultural-religious expression by which persons seek to obtain favors from God and Saints by wearing habits, doing public penance, lighting candles in their honor, etc. Protestantism is a growing influence among Puerto Ricans.

Family Structure – The extended family is still predominant in family structure, but the nuclear family is becoming more and more prevalent, especially in the middle class. Family ties extend to very distant relatives and a favorite topic of conversation when Puerto Ricans are introduced to other Puerto Ricans is the tracing of the genealogy until some "parentesco" relationship is discovered, no matter how tenuous or distant. Roles of family members – father, mother, grandparents, children, aunts, godparents – are clearly defined, although all adults share parenting responsibility toward the children. The "hijos de crianza" is an informal agreement between adults (usually related) by which a child is "given" by his natural parent to another relative or friend to raise as his own. The "compadres" and "comadres" originally based on religious practice of godparents has been secularized to mean close friends. Recently the word is being used in the Puerto Rican civil strife movement to mean soul brother or sister. Common law marriages are very prevalent among the lower classes and are predominantly stable unions, especially in the rural areas. Children are valued and parents make sacrifices for them. The popular conception of a *good mother* is one whose life is centered around the children, at the cost of great sacrifice by her.

Diet – The Puerto Rican diet and cuisine have strong European influences, predominantly Spanish and French. Indian and African influences are also strong. The hot dog and the hamburger are establishing themselves as frequent newcomers. The use of plantain, yautia, yuca, ñame are native vegetables that bear Indian names. Roast pig (lechon asado) is a favorite, together with the ever-present rice and beans (a basic staple in the Puerto Rican diet). Its most complicated favorite national dish is pasteles, a dish that combines plantain, meat and spices requiring an "all day" elaborate process. Pasteles are traditional at Christmas and other big celebrations. Coconuts and pineapple are eaten and prepared in many ways. Rum is the national liquor and is distinctly different in texture and taste from other West Indian rums. Beer is another favorite. Scotch is a prestige symbol and is often served for its prestige value, rather than because people like it.

Music – La danza (a creation of the 18th century, that has a definite rhythm and style) the Seis Chorreao (country music with flamenco influence) the Bomba and Plena (adaptation of African rhythm) are the styles that can be called genuinely Puerto Rican. In addition the Bolero, Rumba, Merengue, Cha-cha and other Latin rhythms are very popular. Many Puerto Ricans have excelled as composers of these Latin beats. Dancing is a

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favorite form of entertainment and it is hard to find a Puerto Rican who does not enjoy dancing. Children usually learn to dance as soon as they can walk and are encouraged to dance in family fiestas together with adults. It is not unusual to see on the dance floor couples from 4 to 70 years of age, all enjoying themselves.

Entertainment -- Family centered fiestas are still the number one form of entertainment. All fiestas have three basic ingredients -- lots of food, lots of drinks, music and dancing. In the U.S.A. Puerto Ricans tend to form social clubs centered around the geographical area in Puerto Rico from which they came. This pattern of organization is based on the strong cultural value of family-centered entertainment. These organizations are, in effect, extended families.

A favorite game is dominos and often Puerto Rican men enjoy this game as the center of all male "get togethers." Cockfights in rural areas are a favorite form of entertainment. Baseball is without question the best loved sport.

Sex Roles -- Male and female sex roles are clearly defined. Recently this value is being eroded due to American influence. In the middle class, especially, fathers are assuming parenting roles that before were clearly exclusively performed by women (changing diapers of babies, feeding, etc.). While a few years back one never saw women in slacks and shorts, now women wear this "unfeminine" apparel with little, if any, censure.

The Puerto Ricans are proud, hospitable people. They have a strong sense of honor and duty. Their hospitality and kindness is expressed in the idioms "esta es su casa" (This is your home, a phrase they use whenever a friend or acquaintance visits them) and "A la orden" (It is at your disposal, a phrase used to indicate the willingness to help when one observes or suspects that another is in need, or when someone admires some possession).

Professor Antonia Pantoja, in a paper presented at the first conference of the Institute of Puerto Rican Studies, defines Puerto Ricans as:

> *"Culture is the basis chosen by Puerto Ricans to define themselves . . . The Spanish, the Tainos, and the African Negro elements formed a new distinct culture on the island of Puerto Rico with a set of behavior patterns socially acquired and socially transmitted by means of symbols . . . Language is the first factor which sets the Boricua apart from his fellow American (U.S.A.) citizens. They are Spanish speaking, but the difference is not merely one of verbal communication between one group of persons who speak Spanish as opposed to others who speak English . . . the language gives the people its sense of unity and beings in its train a whole complex of elements that go into the making of a peoplehood . . . Boricuas who have migrated preciously guard their culture with even more fervor than their compadres on the island. This is so because, to the migrant, his culture is a matter of life or death in a hostile and bewildering world . . ."*[1]

We agree with Antonia Pantoja that Newark is a big part of that Gran Barrio Boricua that fans out from the Island of Puerto Rico to all parts of the U.S.A. . . . a peoplehood of 5 million spread throughout the U.S.A. territorial boundaries.

Puerto Rican is more than a word denoting place of birth; it represents a special way of being, of perceiving, of doing that is rooted in their cultural heritage. It is what makes a Puerto Rican different from other human beings. If we accept this definition, many "Puerto Ricans" are born on the U.S.A. mainland.

---

[1] Antonia Pantoja, Boricuas -- The Puerto Ricans in the United States, The First Conference of the Institute on Puerto Rican Studies, Puerto Rico Junior College, Puerto Rico, 1970.

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CHAPTER V

METHODOLOGY AND SAMPLE

METHODOLOGY OF THE STUDY

The bulk of the data was gathered through interviewing adult members of the one hundred twenty families randomly picked for the sample. Each family was visited seven different times for the purpose of gathering information centered around the major areas the study covered.

The interviewer used prepared schedules (see appendix) to guide the interviews. All interviewers were Puerto Ricans. They received intensive training in interviewing techniques and were closely supervised by the director.

In addition, other data was gathered through interviewing community leaders and agencies for the purpose of providing information to complement and relate to the data gathered in the interviews of the one hundred twenty families. Such data dealt with items such as finding the number of Puerto Ricans served and employed by different helping agencies and institutions, surveying prices of typical Puerto Rican food items in supermarkets and "bodegas" and visiting religious stores and observing what customers bought.

SAMPLE DEFINED

One hundred twenty Puerto Rican families, residents of the City of Newark, constituted the sample of the study. They were selected in the following manner. Applro, Inc. of New Jersey provided the names and addresses of every Puerto Rican family in the City of Newark who had a child enrolled in the public schools of Newark by September 1969. These families constituted the universe of the study. Out of this 150 families were randomly selected by chance. Out of these 150 families 120 were interviewed at seven different times by the same interviewer. The determining factor was the willingness of the individual family to cooperate with the interviewer and the availability of the family when the interviewer called on the first visit. Only persons 18 years of age and older were interviewed, except in the Education Schedule in which school children present in the house at the time of the interview were also asked to respond to some questions.

Puerto Rican House at Livingston College

Photo: Carmelo Colon

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CHAPTER VI

MAJOR FINDINGS

GENERAL CHARACTERISTIC OF THE SAMPLE

Interview Schedule # 1

Table 1 - Age of Respondents

Age	Percentage	No. Persons
21-40 yrs.	67%	84
50-59 yrs.	29%	36
01 over	13%	16
Totals	109%	136

Table 2 - Sex of Respondents

Sex	Percentage	No. Persons
Female	60%	72
Male	40%	64
Totals	100%	136

Table 3 - Racial Distribution of Respondents*

Race	Percentage	No. Persons
Caucasian	60%	72
Mulatto	30%	36
Black	10%	12
Totals	100%	120

*Based on interviewer's personal observation.

The majority of the families in the sample were intact, although some were "officially" based at broken to enable the family to receive welfare benefits. (77% intact families)

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Table 4: Size of Family

No. Children in Family	Percentage Family	No. Families
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]
Total	[illegible]	[illegible]

[illegible] Puerto Rico.

[illegible] Puerto Rico [illegible]

[illegible] Newark [illegible] New York [illegible]

[illegible] Newark [illegible]

[illegible] Puerto Rico [illegible]

[illegible]

[illegible]

[illegible] Spanish.

[illegible]

[illegible]

[illegible]

[illegible] Puerto Rico [illegible]

[illegible] Spanish [illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

[illegible]

FAMILY PLANNING
COMMUNITY HEALTH CENTER

[illegible]
[illegible]

[illegible]

[illegible]	[illegible]	[illegible]	[illegible]
[illegible]	[illegible]	[illegible]	[illegible]

[illegible]

[illegible]

[illegible]

[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]

[illegible]

[illegible]

[illegible]

[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]
[illegible]	[illegible]

[illegible]

[illegible]

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Office of the Young Lords Party.

Photo: Carmelo Colon

Table 12 - Organizations Helpful to Puerto Ricans

F.O.C.U.S.	30%
Aspira	21%
Church	14%
T.E.A.M.	5%
P.R. Parade	5%
Young Lords	4%
No opinion	20%
Total	100%

Table 13 - Rank of Organizations in Order of Importance

Religious	45%
Educational	34%
Civic - Social	11%
Political	10%
Total	100%

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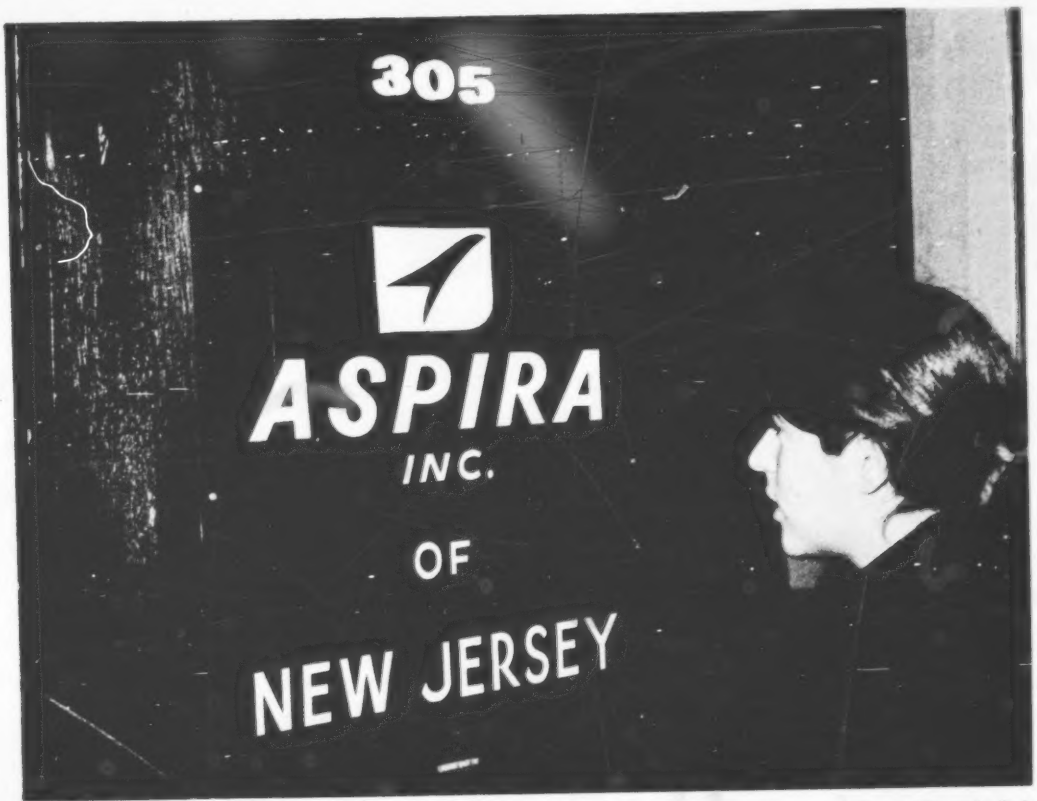
Table 14 - Organizational Awareness, Participation and Opinion

Institution	Awareness		Participation		Opinion		
	Yes	No	Yes	No	Pos.	Neg.	No Opinion
Puerto Rican Parade	89%	11%	65%	35%	70%	30%	-----
F.O.C.U.S.*	61%	39%	15%	85%	80%	10%	10%
Aspira*	40%	60%	8%	92%	75%	10%	15%
Model Cities	12%	88%	4%	96%	2%	2%	96%
U.C.C.	10%	90%	0%	100%	5%	5%	90%

*Participation in F.O.C.U.S. and Aspira are determined and limited by need and eligibility for the service.

The following data was gathered by asking some agencies and institutions the number of Puerto Ricans employed in white collar, skilled jobs or professional positions in their agencies as of May 15, 1970. Board participation was also asked, when community social services or programs were involved.



Offices of Aspira, Inc. of New Jersey established in 1969 at 20-24 Branford Place, Newark. Photo: Carmelo Colon

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INVENTORY OF PUERTO RICANS IN SELECTED AGENCIES - MAY 1970

Human Rights Commission Staff

- 2 Spanish Community Relations Specialists
- No Board Members or Commissioners

City Welfare Department

- 4 Case Workers
- 1 Receptionist

City Court

- 1 Court Interpreter
- 1 Court Attendant

Police Department

- 1 Detective
- 1 Patrolman
- 2 Secretaries in Community Relations Center

Public Housing

- 1 Sub-Manager in Columbus Homes
- 2 Relocation Workers
- 1 Community Relations Worker
- 1 Secretary
- No Board Members

Neighborhood Youth Corps

- 1 Supervisor
- 1 Secretary

New Careers

- None
- No Board Members

Model Cities

- 1 Supervisor
- 1 Field Organizer
- 1 Board Member

The Urban League

- 2 Field Workers
- 1 Supervisor
- 1 Board Member

Rutgers University - Newark

- 2 Community Service Workers
- 1 Secretary

United Community Corporation

Central Administration

- 1 Clerk Typist
- 1 Office Management Aid

Community Development Dept.

- 2 Community Organizers
- 1 Community Aid
- 1 Steno Secretary

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Emergency Food Distribution

1 Stock Clerk

Parents Child Center

1 Teacher Aid
1 Family Service Coordinator

One the Job Training

1 Program Coordinator
1 Job Developer
1 Clerk Typist

Blazers

1 Instructor
1 Delivery Supervisor/Driver
2 Delivery Assistants
1 Assistant Cook

Bessie Smith Community Center

1 Center Worker
1 Youth Worker

Newark Day Care

1 Social Intern
1 Bilingual Clerk
1 Teacher Assistant
No Board Members

Newark Pre-School

Information Refused

TEAM - Total Employment and Manpower, Inc.

4 Clerical Staff
10 Professional
22 Para-Professional
1 Board Member

COPE

1 Counselor
1 Secretary
1 Board Member

Planned Parenthood

1 Department Head
1 Field Supervisor
3 Outreach Workers
3 Medical Assistants
4 Nurses
1 Nurse Educator for Training Dept.
1 Executive Secretary
2 Bi-lingual Clerks - Part Time

Aspira

1 Executive Director
1 Program Director
4 Educational Counselors
3 Secretaries
1 Bookkeeper
2 Student Interns
19 Board Members

30

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FOCUS: Field Orientation Center for Underprivileged Spanish

1 Executive Director
1 Program Director
3 Community Organizers
2 Job Counselors
1 Supervisor
3 Clerical Staff
23 Board Members

The Urban Coalition

1 Community Relations Specialist
3 Board Members

Bell Telephone Company

1 Personnel Counselor

Prudential Insurance Company

Some lower level employees - no records available

Public Service Company

No records available

Major Banks:

Fidelity Union Trust Company

No records available

Howard Savings Institution

No records available

National Newark and Essex Bank

No records available

Bank of Commerce

No records available

National State Bank

No records available

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RECREATION

The data in this particular schedule dealt with very subjective individual preferences. Therefore, it was treated in a more general manner to detect general trends and specific percentages have not been reported.

Interview Schedule # 7

All families interviewed had radios, ninety-four percent (94%) had televisions and ninety percent (90%) had record players. Radio stations WHOM and WADO (both Spanish speaking) were the favorites, ninety percent (90%) of the sample reported listening to those two stations. Television channels #41 and #47, also Spanish speaking, were the favorites of the adults while the majority of children viewed channel 11.

Boleros (romantic, soft music) and "merengues" (fast rhythmic music originating in Santo Domingo) were the favorite dancing rhythms. All persons in the sample reported they danced and enjoyed dancing as the favorite form of recreation.

Spanish movies of the "romantic" and "mystery" variety rated high as preferred forms of recreation.

The families went visiting friends and relatives together and participated together in parties or celebrate birthdays, weddings, baptisms, etc. Young and old would attend these affairs.

Most women believed that men and women should have the same privileges in going out and having fun, but consistently gave men more freedom in sexual explanations.

The males liked best to "dance, drink and make love" while women reported liking "dancing, sharing with friends and going to the movies" as the fun things they liked best.

Men liked baseball best of all the sports. Many played softball and dominoes.

During the summer the majority reported going to parks and the shore. Only one adult reported visiting the Newark Museum once.

None of the adults reported ever seeing a play except plays in schools in which a family member participated.

The interviewers reported some rather unusual situations they encountered during the interviewing.

> *"At my last visit the mother of a family insisted that I stay for supper. When I left she hugged me and gave me her blessing."*
>
> *"All families made me welcomed. They wished me success in my studies and asked me to stop for a cup of coffee and a visit after the study was completed."*
>
> *"I had to respond to a crisis one day while I was interviewing a family. A family member got suddenly ill and I took the girl and her mother to the hospital in my car."*
>
> *"At the beginning I had a hard time getting in the houses. They will look at my red hair and my white skin and assumed I was an American. I had to speak Spanish loud and they would open the door. After that I would not have any more trouble."*

CONCLUSIONS AND RECOMMENDATIONS

The study demonstrated that the majority of the Puerto Rican family [illegible] only for over five years. The height of existence has existed there [illegible] institutions, social agencies, unions, etc. The facts, however, reveal an [illegible] Puerto Ricans in these vital areas.

The study corroborates the impression that Puerto Ricans residing in [illegible] island of Puerto Rico, returning frequently to the island and viewing [illegible] The Puerto Rican exists "bicommunication" and at the time gathered [illegible] his customs, and his traditions.

Many adults are dependent on their children to act as spokesmen when [illegible] communication. This dependence on the young creates a cultural and [illegible] adults and children. The familiar Puerto Rican saying "Los ninos hablan [illegible] should remain silent" is violated when officials such as teachers, [illegible] of communicating with their parents. The situation is more destructive [illegible] the parents are poor translators. Children soon learn that control of [illegible] their power to bilateral parents and to produce ratings and domination [illegible] of "selective translation".

Deficiencies in appropriate medical care for Puerto Ricans become an [illegible] Puerto Ricans to use medical facilities even they feel ill at ease and are [illegible] preventive medicine and using medical facilities only at last resource.

Planned Parenthood is one of the agencies that shows great [illegible] community. Their material is all translated into Spanish and they [illegible] outreach work in the community. However, our data shows that the [illegible] the relatively few families.

Columbus Homes, where 1,200 families reside, the majority of whom are Puer[illegible] Photo: Courtesy Public

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LIVINGSTON COLLEGE

Department of Community Development

Puerto Rican Life Styles and the American Urban Experience
Professor: Hilda Hidalgo
Interview Schedule #4

Sample Code_____

Interviewer: _____

Family Educational History (circle last year attended and place)

Father 0-1-2-3-4-5-6-7-8-9-10-11-12 other_____PR-US

Mother 0-1-2-3-4-5-6-7-8-9-10-11-12 other_____PR-US

Other 0-1-2-3-4-5-6-7-8-9-10-11-12 other_____PR-US

Children (only those of school age)

Total number of children in school _____

Total number children who went to school in P.R. _____

Total number of children who went to school in P.R. and U.S. _____

Circle grades of children presently going to school:

Pre-school K-1-2-3-4-5-6-7-8-9-10-11-12 other _____

Parents only:

Father's occupation: _____

Mother's occupation: _____

Have you ever visited your children's school? F + 0 – M + 0

How many times have you visited in your children's school? F___ M___

For what purpose did you go to the school? _____

Do you know the name of the principal of your children's school? + 0

Would you recognize him (her) in the street? + 0

Do you know any of the names of your children's teachers? + 0

How many would you recognize if you saw them in the street? _____

Have you ever been in a PTA meeting? + 0 How many times? _____

Did you have a good time at the meeting? + 0 -

Did you think the meeting was worth your time? + 0 - Did you understand what was said? + 0 -

In the recent school strike, who did you think was right? _____

Why did you think teachers were striking? _____

Has any school employee visited you at home? + 0 - Who? _____

What was the reason? _____

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Sentence completion:

When P.R. parents visit a school in *Puerto Rico* they feel: welcomed-unwanted/ good-bad/ important-humiliated/ comfortable-afraid/ angry-happy

When P.R. parents visit a school in U.S. they feel: welcomed-unwanted/ good-bad/ important-humiliated/ comfortable-afraid/ angry-happy

Parents get asked to come to school when their children are: good-bad/ doing good work-failing/ sick

---

To be answered by children present at interview only:

1) Do you like school? _____
2) I believe teachers like Americans, Black, Puerto Ricans, everyone, no one, other_____ best?
3) I believe teachers dislike most, Americans, Blacks, Puerto Ricans, everyone, no one, other_____?
4) I think I'll stay in school until_____grade.
5) I think I would like to work as _____ when I grow up.
6) I believe I read, well, average, poor.
7) The subject I like best is _____ .
8) Do you wish they taught Spanish in school? _____
9) My teacher is _____ .

		1	2	3	4	5	6	7	8	9
Age	Grade	to								
										+

Children who went to school in Puerto Rico only:

Which schools do you think are best?_____

Were you put back when you came from P.R. to U.S.A.? + 0

Grades attended in Puerto Rico: K-1-2-3-4-5-6-7-8-9-10-11-12 other _____

Grades attended in U.S.: K-1-2-3-4-5-6-7-8-9-10-11-12 other _____

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LIVINGSTON COLLEGE
Department of Community Development

Puerto Rican Life Styles and the American Urban Experience
Professor: Hilda Hidalgo
Interview Schedule #5

Sample Code_____

Interviewer: _____

What do you eat for breakfast? black coffee _____ with milk _____ coffee P.R. style _____ American ___

Bread _____ cereal _____ eggs _____ meat _____ other _____

What do the children eat for breakfast? (3 years - 12 years old) black coffee _____ with milk _____

PR style _____ American _____ bread _____ cereal _____ eggs _____ meat _____ other _____

Where do you eat lunch? home _____ restaurant _____ take lunch to work _____

Where do the children who go to school eat lunch? home _____ school _____ restaurant _____

What would be a usual lunch for the adults? _____

What would be a usual lunch for the children? _____

Around what time do you usually have supper? _____

Does the family sit together to eat supper? + 0 If no – Why? _____

What would be a usual supper? _____

Where do you buy *most* of your food? Bodega _____ local U.S. small store _____ supermarket _____

Why do you buy where you do? _____

_____

About how much do you spend on food in a week? _____ Size family _____

I will show (read) a list of foods, you are going to rank them in order of preference

___ Hot Dogs	___ Arroz y habichuelas	___ frituras
___ Hamburgers	___ Pasteles	___ salads
___ French fries	___ Arroz con pollo o asopao	___ fish

What is your preference in meat-fish preparation? Order of preference: _____ Boiled _____ Fried

_____ Baked _____ Guisada

Do you go to eat in restaurants? + 0 If yes, what do you like to order? _____

Do you buy malta? _____ What do the children like best, malta _____ or milk _____.

Of different brand names of food, who do you think is the best? _____

What would you consider a good menu for a celebration? _____

_____

Do you or any one in your family take vitamins or any tonic daily + 0

Who? _____ Why? _____

What is your favorite dessert? _____

What types of bread do you use? Sandwich _____ Italian _____ crackers _____

Do you like peanut butter? + 0 Do you buy it? + 0

What do you think has more food value? Fresh milk _____ Powder milk _____ Evaporated milk _____

All the same _____

What kind of stove do you use? Electric _____ Gas _____ Other _____

What occasions or holidays do you celebrate with special food?

Occasions _____

Menus _____

What is the meat you buy most? Beef _____ Pork _____ Chicken _____ Fish _____

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LIVINGSTON COLLEGE

Department of Community Development

Puerto Rican Life Styles and the American Urban Experience
Professor: Hilda Hidalgo
Interview Schedule #6

Sample Code _____
Data-Coder-Analysis

Interviewer: _____

Do you belong to an organization? + 0

Name of organization _____ Sponsor _____

Purpose of Organization _____

Dues: _____ Freq meetings _____

Extra or additional organizational activities _____

_____

Image 2 – individual institutions – questions)

Do you know any prominent Puerto Ricans in Newark by name? + 0

Name	Position	Does he (she) help P.R.
_____	_____	+ 0
_____	_____	+ 0
_____	_____	+ 0

Are you registered to vote? + 0 Did you vote in last election? + C

If person (over 21) is registered and did not vote – why? _____

_____

Did you vote in Puerto Rico (if applies)? + 0

If person voted in Puerto Rico and not in U.S. ask – why? _____

_____

What three (3) organizations or institutions do you think are the most helpful to Puerto Ricans?

(1) _____

(2) _____

(3) _____

Rank the following organizations in order of importance:

_____ Religious _____ Educational _____ Social-Recreational _____ Political _____ Civic

_____ Other (unions, pressure groups, tenants)

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INSTITUTION	AWARENESS OF INSTITUTIONS	PARTICIPATION OF INDIVIDUAL IN THE AGENCY	OPINION ABOUT INSTITUTION
Puerto Rican Parade			
Fosse			
Aspira			
U.E.C. and/or Area Board Name of agency			
Model Cities			

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LAFAYETTE COLLEGE
Department of Community Development

Puerto Rican Life Styles and the American Urban Experience
Professor: Hilda Hidalgo
Interview Schedule #7

Sample Code: _____
Date/Enter Analysis

Interviewer: _____

Do you have a radio? + 0 ? 0 ? + 0

What is your favorite radio station? _____ Why? _____

What are your favorite songs? (3) _____

_____ _____

Do you dance? + 0 What is your favorite dance? _____

When was the last time you danced? _____ What was the occasion? _____

What would you say is your favorite recreation? _____

How often do you _____ ? _____

With whom? _____

Do you belong to any groups? + 0 What group? _____

When you want to go out and have a good time, with who do you go? _____

What things that are fun does the family do together? _____

Do you believe men and women should have the same privileges in going out and having fun? + 0 __? __0

What are the favorite things men like to do to have fun? _____

What are the favorite things women like to do to have fun? _____

When was the last time you were at a party? _____ What kind of party? _____

Do you go to the movies often? + 0 How often? _____

What pictures do you prefer? _____ English or Spanish pictures? _____

Do you go to the public park - Branchbrook, etc.? + 0

Do you participate in any sport? + 0 What sport? _____

Have you ever been to the Newark Museum? + 0

Have you ever seen a play? + 0 What play? _____

Where? _____

Have you ever been to the New Jersey shore? + 0 How often? _____

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